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XXIII. *Of the Sráwacs or Jains.* By MAJOR JAMES DELAMAINE, Bengal Army. Communicated by Major-General Sir JOHN MALCOLM, G.C.B., &c.

Read February 18, 1826.

FROM what I can collect regarding the *Sráwacs*, or laity of the *Jains*, they appear to be the only considerable remnant in India of the earlier *Jains*, or *Arhatas*. They follow principally the trade of *Banyas*, dealing in grain ; and as *Sráwac Banyas*, necessarily adhere to the *Jain* laws: but as their particular calling seems to have required rules for their guidance, much of the twelve *vratas*\* refers to their commercial transactions, as connected with moral duties. I do not think these *vratas* formed a part of the older *Jain* institutes at all ; nor could such a code be brought to apply to any except the subordinate tribes, it being quite unsuitable to any purpose of government.†

The *Sráwac Yatis* have fashioned much of history and tradition to suit their particular purpose, rendering it doubtful what is their invention and what original. They admit that they have no longer the distinctions of caste, at least of the higher orders (this was most likely lost by them on their separation from the older stock); and that the extinction of the *Brahman* and *Cshatriya* classes was predicted by BHADRA-BAHU MUNI, in his interpretation of the fourteen dreams of CHANDRAGUPTA, whom they make out in the *Buddha-vilasa*, a *Digambar* work, to have been the monarch of Ougein (Ujjayani). The dream of the lotos also, which predicted that *Brahmans* and *Cshatriyas* will no longer choose the *Jain* faith, strengthens the common belief, that the *Jains* had never a distinct institution of four great castes, but formed them of proselytes from those already established. The *Yatis* of their own sects are their officiating priests. The *Sráwacs* do

\* Major D. writes the word *Brits*. I have corrected the orthography here, as throughout the present communication, to adapt it to the system followed in the orthography of Indian words in the Asiatic Researches, and in the Transactions of this Society. The term is *Vrata*, a vow. It is an obligation superadded to a religious or moral one. See further on.—H. T. C.

† That the *Sráwacs*, or the more early *Jains*, had princes and sway, there is abundant proof.

not scruple, however, to employ the services of the regular *Brahmans* as calculators of nativities and at marriages, &c. in the absence of fit persons of their own class.

The *Sráwacs* seem to have thriven, and survived, in useful occupation, the wreck of their ancient faith. Some, probably all the *Jain* temples in *Mandu* and the neighbourhood, were built at the expense of the *Sráwacs*. Several bear inscriptions two or three hundred years old, in which the founders of the temples always detail their pedigree, and celebrate how scrupulously they observed the twelve *vratas*. I have seen no inscriptions upon the pedestals of either sitting or standing figures older than the twelfth century of the *Samvat*.

Besides the *Jain* distinction of *Digambar* and *Swétámbar*, the *Sráwacs* more or less differ, as *Oswáls*, *Vaisyaparivárs*, *Hómars*, *Khaderwars*,\* &c., and through connecting sects coalesce with the orthodox Hindus.† The inscription at *Bélákúl*‡ (As. Res. Vol. ix, p. 270), shews how slight a difference existed in reality between them in the fourteenth century of our era.

Some, I understand, as the *Oswáls*, eat at night, contrary to the *Jain* usage; and so much do the *Sráwacs* differ among themselves, that several sects will not intermarry.

The following, detailed in the *Buddha-vilása*, appertain to the *Banya* class.

#### *Of the Dravér Sect.*

CUNDA CUND 'ACHÁRYA || lived in *Samvat* 536. His principal disciple, BÁJRA BANDÉ, separated from him, asserting the entire consistency of agriculture trade, particular kinds of bathing, with the *Jain* faith.

#### *Of the Japalya Sect.*

In *Samvat* 700, CULIS MUNI wrote a new *sástra*. He confirmed all

\* Probably the same with the *Chandéwáls*. As. Res. ix, 291.—H. T. C.

† Noticed, too, in Sir John Malcolm's report.

‡ Belligola, according to Major Mackenzie.

|| He seems to be a noted person in the *Sráwac* annals. His name appears again in other traditions as living in *Samvat* 749: one, or perhaps both, wrong.—J. D.

He is named in the list of *Gurus* of *Belligola*. As. Res. ix, 265.—H. T. C.

that had been said of *Digambar* and *Svétámbar*; and particularly asserted the right of women to final and lasting beatitude as well as men, and that they might attain perfect knowledge, and go to heaven, with their clothes and ornaments.

*Of the Káshta Sankís.*

They made wooden images in *Samvat* 798, and were instituted by *Cumár Sén*. He used the cow-tail fan, and red-coloured clothes.

*Of the Níchik Sankís.*

A sect at *Mathura*, founded in *Samvat* 996 by *Ráma Sén Achárya*, who introduced new *Tirt'hancaras*, and even required worship to himself. His partizans are called *Mathura Sráwacs*, and none but these speak in praise of *Ráma Sén*.

*Of the Téri Pant'hís.*

In *Samvat* 1627, thirteen *banyas* rose in opposition to their *Yatís*, aided by *AMARA CHAND*, *Dewán* of the *Jayapur Rájá*, at *Sangánér*. They were induced to this by the desire of wealth. They entirely excluded *gurus* and *bráhmans*, left off the offering of flowers or lamps to the gods, with the bathing of the *panch amrit*, and adored only their *Tirt'hancaras*. This implies a gradual separation from Hinduism, rather than progressive union, as is generally supposed.

*The Tárana-pant'his.*

*Samvat* 1637, *Tárani Pandit* founded this sect in *Málwa*. He was acquainted with the art of *Indrajála* (juggling), by which he sent up papers to the sky. He then collected the multitude, and a book appeared to descend to him from heaven in their presence. He then read and explained it to them, teaching that they should worship no images at all. This *pandit* seems to have derived his notions from the Muhammedans.

Though I consider the *Digambar* sect as far anterior to the *Sráwac* traders, still as connected with the *Svétámbar*s in forming a part of the *Sráwac* body, they may as well find mention here.\*

\* The *Svétámbar Jain*s appear now to be the prevalent sect; and although both the sitting and standing figures were represented by them, the former seems now to have obtained general usage.

The *Digambars* differ in minute points of doctrine ; and the *Svétámbars*, who appear by far the most numerous, are distinguished by a girdle round the waist, frequently made of silver chains. Each, as usual, claims priority, though there is little doubt of the superior antiquity of the *Digambars*. They are mentioned in the Hindu writings by name, as opposing the opinions of GAUTAMA regarding the soul ; and Mr. Ward quotes further from the *Padma Purán*, that these opinions were promulgated by an ascetic of that name. One of the six atheistical systems bears the same denomination.

They appear more particularly devoted to *Rishabh*, the first *Jina*, and to have been the naked wood-hermits of former days. *Kirtí*, *Nandí*, *Bhójen*, and *Chandra*, are the usual titles of *Digambar Yatis*.

Of a reform in the habits of the *Digambars*, the *Buddha-vilása* relates as follows. CHANDRA-RÉKHÁ, daughter of the King of *Ujjayani*, was requested by LÓCA-PÁLA RÁJÁ of *Sorat* (*Suráshtra*), to whom she had been betrothed, to get some quære solved. Her *guru* was in consequence sent for from *Kanoj* ; and on his approach the RÁJÁ went out to meet him ; but as he was naked further interview was delayed. At the intreaty of CHANDRA-RÉKHÁ, however, who sent out clothes to him, he put on white cloth and entered the city, and was much respected. This circumstance is stated as the origin of the *Svétámbars*, who attained the number of eighty-four *gachhas*, or subordinate tribes.

The possession of fourteen articles is lawful to the *Svétámbars* : three waist-cloths, three wooden dishes, one string for them, one staff, one brush or broom (for sweeping the ground), one cloth for the mouth, two mantles, one half blanket.

The following tradition, also from the *Buddha-vilása*, relates to a famine, and the consequent establishment of the sect of *Ardhabhals* : it is founded, probably, on some real event.

The Sráwac residents of the towns seem to have been living at their ease, while the unfortunate inhabitants of the woods suffered every indiginity, and many even death. The tradition may afford a notion of the misery of these forest ascetics, who lived by charity, when numerous, and in seasons of scarcity.

One day BHADRA-BÁHU went into the city of *Ujjáyan* to beg. While passing along, a boy of two months old cried out to him, “ go away ! go away !” The astonished *Yati* asked why ; the boy replied, “ go away,

there will be twelve years\* famine in *Ujjáyan*; you must depart for the south." The *Yatī*, impressed with the truth of this, on his return to the woods desired his twenty-four thousand disciples to prepare to travel to the south, to avoid a famine, and the dissolution of their tribe. Thereupon BHADRA-BÁHU and CHANDRA-GUPTA ACHÁRYA and twelve thousand disciples went to the *Dakhin*, and performed their devotions in caverns.† Twelve thousand disciples with BISÁKHA ACHÁRYA went in advance of BHADRA-BÁHU, and twelve thousand *Yatīs* remained in the forests of *Ujjáyan*.

At length BHADRA-BÁHU left his cave to beg. CHANDRA-GUPTA, fearing his *guru* would be much troubled, obtained an interview with Déví, and implored her to prepare food for him. BHADRA, however, saw that it was illusion, that a woman had prepared it, and he returned. He was next day directed to a village filled with Srāwacs, but conjectured that the food was still Déví's, and returned without eating. Thus having at length accomplished the eight *carmas*, he went to heaven.

After a lapse of twelve years which CHANDRA-GUPTA passed in the worship of BHADRA-BÁHU, he fell in with and joined the party of BISÁKHA ACHÁRYA; and much trouble appears to have arisen from those *Yatīs* eating forbidden food prepared by Déví, which was discovered by one of the party having left his bundle of peacock's feathers behind; he returned for it, and found all that had appeared was an illusion.

In the meanwhile the *Yatīs* who remained in the forests of *Ujjáyan* suffered greatly from famine. They had been promised food by the Srāwacs, but many of their bellies were ripped open afterwards for the contents; at length so many *Yatīs* were killed by the Srāwacs, that the remainder were admitted into the city. In consequence, however, of a woman miscarrying from alarm at one of them, they were forced to wear half a white blanket.

When the disciples from the *Dakhin* returned to the forest of *Ujjáyan*, they were surprised to find the *Yatīs*, whom they had left there, living in the city. Two persons were dispatched, therefore, for their chief, and BISÁKHA required that they should atone for this dereliction. The town *Yatīs* con-

\* I conceive this to be a legend relating to the drought mentioned (vol. ix. p. 128, As. Res.) as having occurred in *Málwa*, in the reign of VICRAMÁDITYA, when there had been no rain for twelve years.

† This numerous body may probably have formed some of the excavations which still exist.

tended, however, that they could no longer submit to starve in the woods ; that the few who remained now got food, and that they must eat, but would comply with his other commands. Hence arose the *Ardhabháls* : and another account says, that from this, too, sprang many *Swétámbar* sects ; and pretends that it was an *Ardhabhál* who framed the era of *VICRAMÁDITYA*, son of *GANDHARPA-SÉNA*, who favoured the religion of the *Jains*.

It might be supposed, however, from the following tradition, that this priority of the *Digambars* has not been fully admitted by the *Swétámbar* sect for many centuries back. It is from the *Buddha-vilása* also.

In *Samvat* 749 *MUNÍ CUNDA CUND ACHÁRYA* was chief priest of *Chitore*, where he eradicated bad notions, and introduced his own. One day a *Déva* came to him, and said he would do whatever he chose. The sage desired that he might be conveyed to *Bidéhi-cshétra*.\* On this the *déva* placed him on a celestial vehicle and carried him through the path of the skies. The brush of peacock's feathers which the sage bore fell to the ground, on which he told the *déva* he could proceed no further ; but the *déva* supplied him with kite's feathers instead, and they proceeded without impediment to *Bidéhi-cshétra*. There he worshipped the *Tírt'hancara*, since called *MUNDIR Swámí*,† who was five hundred bow's length, or two thousand cubits, high. The *Chacrvarti rájá*, too, was sitting in the hall of the *Tírt'hancaras*, and on observing how small the *Muni* was, placed him on the palm of his hand, asking who it was with the bunch of feathers and pot. They told him it was an *Achárya* from *Bharat khand*, but the *Chacrvarti rájá* called him *Ecl-áchárya*. The *Achárya* then went into the city of *Pandrecní*. The day of *Bharat khand* was the night of *Pandrecní*, and the day of *Pandrecní* the night of *Bharat khand*. He brought thence back to *Bharat khand* writings of the *Siddhánt*, and wrote verses and commentaries on them, and wrote eighty-four thousand stanzas on the *Matka* of *Mahabhash*.‡

\* *Vidéhi-cshétra*, same with *Vidéha-varsha*, *As. Res.* v. ix, p. 320—H. T. C.

† No such *Tírt'hancara* is among the twenty-four *Jinas*. They appear to have been changed frequently : the sect of *RA'MA-SÉN* even made new *Tírt'hancaras*. However, in this narrative a different name is requisite, as there are three distinct sets of *Jinas*, consisting of twenty-four each, in three different *cshétra* or abodes of the deity.

‡ I imagine there is in this some allusion to Muhammed, and perhaps to Mékka or Medina. Muhammed (*As. Res.* v. ix, p. 118 and 143) is called *Mahábhat*, and made an antagonist of

He then professed the *Molsangí* doctrine, and next travelled to *Guzzerat* for the purpose of meditation, and ascended the hill of *Giranár*.

Here the *Digambar* and *Svétámbar* sects were collected for the worship of NÉMA NÁTH, whose image was at the top. But they quarrelled about precedence, and priority of religion and worship, which was not settled till a voice from heaven adjudged it to the *Digambars*. Thereon they worshipped the image first, and the *Svétámbars* followed, and CUNDA CUND Achárya became highly celebrated as a *Digambar*.\*

Besides those above-mentioned, from *Digambar* authority, the list from the *Siddhánta Sáróddhán* contains the following additional names of sects. As this, however, is a *Svétámbar* account, that sect is placed first and the *Digambars* follow; then come the *Chaudasiya*, *Purnamíya*, *Bargachha*, *Kharataragachha*, *Tapágachha*, *Maldhará*, *Achalya*, *Ajmeya*, *Agariya*, *Bhusara*, *Pujará*, and *Bhiklidhári*. Other names of tribes, as the *Dhandiyas*, &c. who are *Svétámbars*, are not mentioned in the *Siddhánta Sáróddhán*, and are probably modern sects.†

I shall merely make a short extract of another tradition, given by a *Marwar Yatí* from a *Srāwac* book said to be written by CUNDA CUND Achárya, regarding another sect, called the *Bódha-mati*, as the veriest trifles may sometimes throw light on an obscure point. It relates that BÓDHA KIRTÍ, a *Yatí*, who was the disciple of VAISARI YATÍ, while begging alms in the city of *Palásapur*, suffered an indignity from a *súdra*, who had spat upon him, observing his miserable garments. This had been resented by a *banya*, who took upon himself to feed the *Yatí*. The *súdra* had, indeed, offered to do the same; but this was refused, as it was considered wrong for a *Yatí* to eat from the hands of a *súdra*. On another day, however, the *Yatí* going his rounds passed the same *súdra*, who imitating the *banya*, deceived the *Yatí* so that he ate from him, and took some food home, moreover, to his *Guri*, whom he found at his devotions by the river side. The *Guru* replied nothing

*Vicram*. See also in p. 123 what relates to the *Mahábhatádicas*, &c. and p. 38, where *Muhabidés khetr* is again mentioned. And there seems some affinity between *Subáhu* (p. 123) a companion of *Muhammed*, and *Suvarnabáhu*, a form of *Párswanáth* as *Merabhúti*. *Muhammed*, in the same page, is called a grandson of a King of India.

\* The *Buddha vilása*, however, is written by a *Digambar Yatí*.

† Mr. Ward says there are five sects of *Jains*. This limited number can, however, only apply to a confined circle.

to the offer, till BÓDHA KÍRTI asked what offence he had committed: the *Guru* then said, "you have eaten the bread of a *súdra*, and must again be initiated as a *Yati*." BÓDHA KÍRTI even vomited the food; but the *Guru* persevered in his expulsion. BÓDHA KÍRTI, enraged, fled to the woods, put on red clothes and a sacerdotal string on his neck, seized his rosary with his right hand, which he held up, and placed the image of *Jina* before him and worshipped it; and from him was this sect known by the name of the *Bódha-mati*. I have inserted all this, as I do not doubt that the particular position of the hand and beads bears allusion to the representation of them in Mr. Salt's prints of sculptures in Salsette. (See the print opposite to p. 49, vol. 1, Bombay Transactions, where the right-hand is exactly in that position, holding the chaplet.) The figure, with pieces of history attached, seems applicable to PÁRŚWANÁT'H (as will be mentioned hereafter), and the description of the particular position, whatever be its origin, must apply, I imagine, to the sect represented in *Kenera*, as well as to this tradition: yet these are generally called *Budhist* caves. They probably belong to a period when the sects were less distinct.

The twelve *vrátas* of the *Srāvacs* are fulfilled by abstaining from the following actions or omissions.

Not to believe in *Bhagwán* (that is, *Jina*), and not to worship him; to give charity in hope of advantage; to praise other *gurus* and speak ill of one's own; to be friends with a false priest; not to extend mercy to all animals; to bore the ears;\* to harass a debtor; to feed a person one day and not another; to slander; to relate the conversation of others; to discuss the affairs of government; to relate women's tales; to call charms spells, without proving them so; to receive stolen goods; to secrete a thief; to mix old grain with new; to break one's oath to one's prince for private advantage; to injure one's prince by commercial dealings; writing false accounts; giving false measure; to go to a widow; to keep a prostitute; to marry again; to be too attentive to one's pleasures; not restricting one's-self to a particular quantity of land, effects or cattle, and giving the surplus in charity; giving up one's

\* It is odd that this should be prohibited in the *vratas*, when the figures of their saints are almost invariably represented with long drops or rings to the ears, appearing frequently like an elongation of the ear. But I have observed several in which the ear has been represented perfect, and the ring distinct.

intention of going to any particular place; eating certain fruits with seeds, unripe grain, &c.; following any profession requiring the aid of fire, as goldsmith, distiller, dealer in fried grain, brasier, smith, or wheelwright; pulling blossoms; to dam a running stream; to sell ground grain, musk, ivory, shells, agallochum, red arsenic, lack, indigo, orpiment, curds, boiled butter, oil, camels', asses', cows' hair or wool, iron, or opium; working at mills; castrating animals; eating fermented food; digging wells; building bridges; confining dogs and peacocks; thinking of commerce or speaking to others, in time of prayer; sitting on unclean ground; being frightened from one's position in time of prayer; sending on gossiping errands; ordering rich furniture; forcing attention to one's self; thinking of sensual pleasures while using the name of the deity; letting priests go away unrewarded; leaving prepared food uncovered; feeding one's self under the name of others; giving alms from ostentation; delaying food to a hungry person. These are noted as written by ANAND Srāwac in (*bhākhā*) the vernacular tongue, by order of MAHĀVĪRA Swāmī.

The observance of these restrictions only applies to such as have become devotees. Some engage with their *Yatis* to keep the vows for a certain period only (a month, a year, &c.) by way of gradual initiation, or for the expiation of crime.

The eternal existence of the world, including gods and men, is generally understood to form a part of the *Jain* system, and is adhered to in a great measure by the Srāwacs; though of man they entertain a notion, that fourteen pairs, from a former seed, in the reproduction of worlds sprang into existence from a cave in a mountain. They were of a very diminutive size, being only one cubit and a half high. These pairs, male and female, which were called *Yugaliyas*, produced NABHI RĀJĀ and MORA DÉVÍ. They were twins; and the first of a single birth from the last pair was RISHABHA DÉVA. These *Yugaliyas* appear, however, to have thriven amazingly, for RISHABHA DÉVA, their first *Tīrthancara*, attained a height of two thousand cubits. The books of the Srāwacs generally contain many pictures; and in that which mentions the *yugaliyas* is a representation of the fourteen couples in a row at the top.

Much that follows is from Srāwac authorities; but is more applicable to the earlier *Jains*, from whom they derive the ground-work of their faith, though it is apparently much disfigured by time and circumstance.

However nearly the *Jains* were allied to the Hindu faith originally, they

cannot now with propriety be admitted of that class, so long as they deny the supremacy of their gods and *védas*, as at present at least accepted and understood by the orthodox party. Mr. Colebrooke calls them a sect of Hindus ; and the Hindus consider them a separation from their faith. In their *Sidd'hánta* the definition of *Jain* is stated to be one who observes the eight *carmas* (which will be mentioned hereafter), and spares animal life.

Even after having got the universe ready made, the *Jains* appear incapable of arranging consistently its parts and movements ; and the pantheon of the Hindus, which they still acknowledge, would seem rather an useless piece of machinery, where the divine essence existing in their deified saints is the supreme, if not the sole object of their adoration. An original system would scarcely have introduced immortal gods, to make them of such secondary consideration. Such, however, having once been a part of their system, would, though superseded by saint-worship, still remain in some degree essential appendages to the minor purposes of ceremony and superstition. After all, it is not far removed from the Hindu philosophy, by which a *Yógi* may at once mingle with the deity without the interposition of the gods. Notwithstanding their want of system for the past, the *Jains* have the most exact and copious details relating to the future. Prophecy seems their forte, accomplished generally through the medium of dreams, a favourite and convenient mode with all antiquity, being a ground on which they may set criticism at defiance.

Of their ages past and to come, Mr. Colebrooke, &c. have given in the Asiatic Researches, probably the best account of which they are susceptible. But it avails little to useful research to detail *aras* and *súgaras*, periods too extended for the mind to conceive.

Dr. Buchanan infers the priority of Buddhism from the aggravated improbabilities of the *Brahmans*. I think he has reversed the case. The greater profusion of gods and ages on the part of the *Jains*, is a strong evidence that they, at least, have worked on an older and simpler system. No less than sixty-four INDRAS and twenty-four DÉVIS are enumerated. One or two of them are worshipped daily, the remainder only occasionally. Some of these DÉVIS appear to be named after their BHAIKAVAS and other deities. One is named APARÁJITI ; and the fourteenth and fifteenth on the list are named KÁLÍ and MAHÁKÁLÍ, agreeing with KÁLA and MAHÁKÁLA, the names given to two of the gigantic sentinels pointed out at Ellora. I have only the names of five BHAIKAVAS, which are

JAYA, VIJAYA, APARÁJITA, MANA and BHADRA. These BHAIRAVAS are, I understand, directed to be placed at the sides of the images of the *Tirt'han-*  
*caras*, or as guarding the portals of the temples, and are probably some  
of the janitors whom we see at Ellora and elsewhere. Indeed, in Sir  
Charles Mallet's account of Ellora, JAYA and VIJAYA are, I find, mentioned  
by name; so that some of the names given by the *Brahmans* there accord  
with the general tradition and *Sráwac* annals, and are not set down entirely  
at random. The list was given me by *Yatis* from *Ujjayan*.

I imagine that the rows of male and female figures which we see in  
those caves are the Dévis and INDRAS above-mentioned, attendant on the  
superior divinities. On all occasions of importance, or the attainment of a  
particular end, as the founding of a temple, &c. the ten *dic-páls*, or regents  
of quarters, become also objects of worship among the *Jains*. They state  
them to be as follows: for the east, *Indra*; south-east, *Agni* (fire); south,  
*Yama*; south-west, *Nairrīta*; west, *Varuṇa* (water); north-west, *Pávana*  
(wind); north, *Cuvéra*; north-east, *Isána*, for hell, or the world below;  
*Dharanidhara*, for heaven, or the world above; *Sóma* (the moon). Perhaps  
some of the principal figures have reference to these *dic-páls*. We find, at  
least, *Yama* and *Cuvéra* in the *Tíntalá*; and others, bearing those names,  
scattered throughout Ellora. *Dharanidhara*, who makes so conspicuous a  
figure in *Párswanát'h*'s history, seems to be *Sésha*, the chief of the snakes.  
The conch, which lies, I think, at the portal, may however refer to some  
form of VISHNU, who is *Dharanidhara*, upholder of the earth; as well as  
*Sésha*.

Again, the *Brahmans* shew at Ellora RISHABHA and SANCARA ACHÁRYA, the  
bane and antidote of the Hindu faith, in the same cave; which is rather  
appalling: but the names of *Jagannáth'há-sabhu*, *Indra-sabhu*, &c., may not  
be altogether erroneous, the *Jains* having their *Indras*; and *Jagannáth'há* is  
an appellation given by the modern *Jains* to PARSWANÁT'H in particular,  
which deity, indeed, or his more ancient prototype, presides in that cave.  
Nor do they seem to have rejected any mythology, if their saints are allowed  
to be supreme.

Besides *Jina* already mentioned, a general term for *Tirt'han-*  
*caras* as fit  
objects of worship, having attained absorption, another term is ARHANTA.  
This state is defined in *Jain* manuscripts rather by negative attributes,  
than by any positive idea; requiring the absence of hunger, thirst, anger,

birth, death, disease, sorrow, fear, surprise, negligence, pain, doubt, desire, secretions. In the same way, too, is a *Yati* constituted by the absence of care, of sensibility to heat and cold, of desire for abode, food, clothes, or proselytes.

I conclude the present number of the *Tírt'hancaras* (twenty-four) to be fashioned after the twenty-four greater *avatáras* of the *Hindus*. The most important are RÍSHABHA, the first *Tírt'hancara*, and PÁRSWANÁT'HA, the twenty-third. Concerning the rest, except, perhaps, NÍMA and MAHÁVÍRA, but little information can be obtained further than how long they lived and how tall they were. The colossal stature attributed to these *Tírt'hancaras*, however, and indeed to all their celebrated men, whether saints or princes, in their books and statues, shews how necessarily connected in their estimation were mental powers with personal size. These *Tírt'hancaras*, as well as the *Yugaliyas*, I find represented in pictures, each with his emblem beneath, but not distinguishable otherwise. As the list given to me differs in no material degree from that in Mr. Colebrooke's account, a repetition is unnecessary.

ADINÁT'HA or ADÍSWARA, another term for the deity, if we may so term their idea of purified matter, is usually applied to RÍSHABHA DÉVA, who is allowed by *Jains*, *Sráwacs*, &c. of every description, to be their first deified saint, and one who, whatever scattered notions may have before existed, was the first who reduced them to a system.

They say that he abdicated in favour of his son BHARATA, after a reign of great splendor, when he laid the foundation of the *Jain* faith, instituted their laws, and at length became insensible to worldly affairs; that his attenuated frame resolved itself into the deity, after an existence of eighty-four *lacshas* of *púrvas* (one *púrva* alone an inconceivable period). Another legend says, that his spirit left him, while standing under the sacred *vata* tree,\* and fled to *Cailásā*. The *Charitra* or history of RÍSHABHA adds, that his son BHARATA erected on an extraordinarily high mountain, thirty-two *crósā* high, four golden temples to his worship and memory.

This story seems to resemble that mentioned in *As. Res.*, vol. ii. p. 261.

\* Several fabulous trees are mentioned by Wilford (*As. Res.*, vol. xi, p. 149, &c.), which "sprang up at the birth of JINA or BUDDHA." VISHNU resided among them; hence the sacred trees of the east, and perhaps of the Druids, &c. in the west.

of the four cities with walls of gold in the ocean, of which *Lancá* was one. The mark of a bull on his foot is said to have been the cause of the choice of that emblem.

The Hindus, too, relate that this RISHABHA abdicated the throne of *Ayodh*, stript himself, and wandered towards *Canca*, *Benga*, and *Carnátac*. At length he reached the mountain *Catacáchal*\* and strayed through the forests there, never eating unless fed by some one putting food into his mouth. These forests took fire, in which the saint, regardless of the flames, perished.

The Hindus have an (*avatára*) incarnation of VISHNU (one of the twenty-four) of the same name; and in answer to my inquiries regarding him, the same father and son, NABHI and BHARATA, are attributed also to him. He is placed very high, as to time, in the list given me, a few after CAPILA, VYÁSA being placed near the bottom. But no two lists agree. Of this RISHABHA *avatára*, the only information I could obtain was from a list in the *Bhágavata*, in which it is mentioned that the doctrines of the *Parama-Hansa* originated with him; and I conclude, on the whole, that these RISHABHAS are, in fact, one and the same.

All that we can gather from history or by the means of antiquities, tends strongly to the belief that these now incompatible sects were parts of one general system. RISHABHA, as well as SÁCYA,† CAPILA,‡ and VYÁSA, may then have been an *avatára*; and if the Bráhmans consider the *avatára* RISHABHA a distinct personage from him who founded the Jain sect, it may be but with the same motive which induces them to assert a distinct BUDDHA *avatára*, viz. that of denying men whose memory has from subsequent broils become obnoxious. At any rate, the great antiquity of RISHABHA, the son of NABHI, is attested by all. The information, too, given by the chief priest at Belligola, published by Colonel Mackenzie, of his writings having become obsolete, and his language not understood by the common people, inducing the necessity for new books in explanation, adds to this idea.

\* I know not where this mountain is, but it seems to be the same which was mentioned before as the abode of the dévís, and sacred to them.

† So called in the Islamabad inscription.

‡ CAPILA, too, the *Sànc'hyá* writer, is considered a different person from the CAPILA immediately descended from MENU. As every celebrated person, however, was enrolled in the list of *avatáras*, which are innumerable, the discrimination may not be easy or decisive.

ARHANTA is stated to have been a *Rájá*, who adopted and gave further publicity to the doctrines of RISHABHA. I suppose him to have given the name to the old *Jain* sect. The *Jain* priests, according to Dr. Buchanan, asserting ARHAT to be the proper appellation; and ARHANTA, now applied to the divine essence as attained by saints or *tīrthāncaras*, seems to have had the same origin.\*

As the source of the *Jain*, or *Arhata* sect, is acknowledged by all to be RISHABHA *déva*, I do not know how to reconcile to this opinion the supposition of Mr. Colebrooke, that PĀRSWANĀT'HA might be the real founder of the sect;† though, from the nature of his history, and his having engrossed almost exclusively the idolatry of the modern *Jains* or *Srāwacs*, it may fairly be surmised that his revised and more distinct system has been since adopted. The figures, as in the *Jagannāt'ha-sabhbá*, *Indra-sabhbá*, &c. at Ellora before mentioned, certainly refer to *Jain* objects of worship, mostly obsolete, while the *Jain* temple on the hill may be taken as a specimen of the later form.

Emblems of the *tīrthāncaras*, such as the bull, deer, lotos, conch, &c., are observable before figures in the *tīntalá*, &c., while around the feet of one of them in the northern caves I recollect several animals are represented, such as the rat, scorpion, and some others,‡ which are not reducible to any particular emblem that I am acquainted with. Still, as the *Jains* occasionally

\* *Arhat*, and *Arhanta*, derivatives from *arh*, to worship, are synonymous in the sense of venerable.—H. T. C.

† That supposition rests upon the surmise, that the history of RISHABHA and the other deified saints anterior to PĀRSWANĀT'HA, is mere fable. It is vain to look for any foundation in truth for the monstrous absurdities related of them, their more than gigantic stature, prodigious duration of life, &c. There is a nearer approach to sober history and credible chronology, amid much which is silly, in the account of PĀRSWANĀT'HA. He lived to the age of one hundred years; his predecessor to one thousand. He flourished 1230 years before the date of the work which gives an account of him and of his successor; his predecessor more than eighty thousand years earlier.—H. T. C.

‡ Whoever in the *tīntalá* may be the large central idols in the second and third stories, now called RĀMA and LACSHMANA, similar emblems are placed at the feet of images in the northern caves. They appear to be some animal triumphing over a prostrate man, evincing connection between what is sometimes distinguished as *Buddhist* and *Jain*.

The circular hollows before several images in the *tīntalá* and elsewhere, I was given to understand, were receptacles for collecting the offerings of grain which the *Jains* sprinkle in the form of *Swastica*, the emblem of SUPĀRSWA, As. Res. ix, 306. I take the figures at the pedestals

worship at these caves, though they have not the emblems of the *tirt'hancaras* disposed exactly as in the present day, we can only conclude their present arrangement of the twenty-four *tirt'hancaras* to be made from earlier types and appellations. Of changes in this respect frequent mention is made; and in Captain McMurdo's account of PÁRSWANÁT'HA\* *Gaurika*, in the Bombay Literary Transactions, he quotes a tradition that "they (*Hémáchárya* and the *Rájá*) resolved to establish the worship of twenty-four idols, in the form of the twenty-four *aratás* of the *Sráwacs*," &c. These are evidently old gods under a new form, as they state them to have been introduced 2,500 years after PÁRSWANÁT'HA, though he is the twenty-third on the list.†

So far, then, the usual idea of the *Jains* being a modern sect may not be erroneous, the doctrines originating with RISHABHA, and continued by ARHANTA, dividing at periods of schism into more distinct classes, of which the *Jains* or *Sráwacs*, as now established, form one, and the modern *Buddhists*, as in Burma, Siam, Ceylon, Tibet, &c. another.

PÁRSWANÁT'HA I consider only as another form of VISHNU, in his distinct character of preserver; and the sequel will, I think, shew that the histories of BUDDHA, son of SUDDHÓDANA, as well as of SÁLIVÁHAN, GAUTAMA, &c. &c. are, in a great measure, a jumble derived from the same source, with the addition of foreign legends. May not the history of the modern PÁRSWANÁT'HA then, with the rest, be a newly devised tale founded on these materials, with some particulars referring to a real devotee and reformer? The later sectarians appear to have merely given locality, name, and parentage, through the medium of saints or real existences, to original notions, varying the minor details as facts or convenience might dictate.‡

above-mentioned to be representations of the chief events in the history of the images, in the same manner that we see them inscribed in the mythological pieces in *Kenera* before alluded to. By these the particular form of the god will be known.

\* Some say there were two PÁRSWANÁT'HAS, but I have learned no particulars to confirm this assertion; this may be the second.

† Under these circumstances of change, we need not be surprised at finding difficulty in recognizing the gods of Ellora, &c.

‡ PÁRSWANÁT'HA passed through ten mortal forms before he was finally translated to heaven, and under each metamorphosis he found a foe. So VISHNU had his ten incarnations and his enemies. BUDDHA (but which BUDDHA we are left to imagine) had, according to Mr. Ward, the same number, and is sometimes surrounded by a hydra.

The names of the ten forms of PÁRSWANÁT'HA are MARABHÚTI, GAJA, DÉVA, KIRANAVÉGA, SURÁBHIMÁN, VAJRAÑÁBHI, SURANÁBHI, CHAKRAVARTÍ, SUVARNAÑÁHU, and PÁRSWANÁT'HA, which are here detailed from the *Calpa sutra*. The account is childish enough, and parts, perhaps, introduced by the *Yatis* to suit the taste of their audience. A *Bhilla* (one of the foes of PÁRSWANÁT'HA) is an essential character on the *Malwa* stage.\*

Some notes from the *Charitra-Párswandha*, written by BRIDDHA Tapá-Gachha in Samvat 1654, are included in the following relation.

### *History of PÁRSWANÁT'HA.*

BHADRA-BÁHUT Muni writes, that there lived a *Rájá* in *Pótampur* named ARI-VIND. He had two *puróhitas*, or family priests, one named CAMITA and the other MARABHÚTI: they were brothers; the elder, CAMITA, had a wife named VARUNÁ, and the name of the other's wife was VASUDRÁ.† The beauty of VASUDRÁ attracted the attention of CAMITA, which gave great concern to MARABHÚTI, that he did not fail to express. At length he complained to the *Rájá*, and CAMITA was expelled the city. There then he stood outside, holding up in his hands a large fragment of rock, until one day his brother came to see him at his devotions, as he supposed, and approached him for the purpose of kissing his feet: CAMITA seized this opportunity, and casting the rock on his brother's head, destroyed him, and thus terminated the first *Janma* or birth.‡

Major Wilford (As. Res., vol. xi, p. 59) says BUDDHA is VISHNU. The same writer quotes also from a Jain work, that SÁLIVÁHAN is a form of *Jina*.

\* The detail does not exactly agree with the above ten forms, which accounts, perhaps, for its not corresponding in every respect with the Salsette figures before noticed.

† I suppose this is the same BHADRA-BÁHU who led the *Yatis* to the *Dakhin* and died there, and who interpreted the dreams of CHANDRAGUPTA.

‡ These marriages do not savour of Jain celibacy; but all the allusions are *brahminical*, excepting in the last form.

§ I was struck on looking over Mr. Salt's representations of figures at the *Kenera* caves, (in Bomb. Trans. vol. I.) with the resemblance between these metamorphoses and the groupes represented there. I allude to the figure, p. 49, with the small mythological pieces on each side. In these the position of CAMITA casting the rock on his brother's head is very exactly represented; and I think the forms of the *Sinha*, snake, or dragon, and the *Raksha* and *Gaja* attacking the *Sádhus*, may be as distinctly traced. The third figure that constantly hovers near I can

MARABHÚTI became GAJA (the elephant) in his next form; and CAMITA died under his penance, becoming *Girgitmar*.\*

ARI-VIND the Rájá resolving on becoming a devotee, inquired of BHADRA Achárya about the *Astápad Tírt'h*; and in company with the Sádhus, went on a pilgrimage thither. The travellers were drinking at a tank when a furious elephant approached. This alarmed the Sádhus: but when ARI-VIND assumed the devotional posture, the elephant recognized him and his own former state, and made obeisance to him with his trunk. GAJA was even much edified by the instructions which he received from the Sádhus, and departed; and ARI-VIND continued his route on the pilgrimage. GAJA afterwards, having been disabled by sinking into a quick-sand, was attacked by his old enemy *Girgitmar*, whose bite on the head proved fatal to the second birth of PÁRSWANÁT'HA.† *Girgitmar*, on dying, descended into the fifth hell; while *Gaja*, on the contrary, became a god, and resided among the gods seventeen ságars of years. Thus passed their third form.

The fourth birth of PÁRSWANÁT'HA was in the person of KIRANA VÉGA, son of Rájá VIDYÁ DHARA. On KIRANA VÉGA's becoming old, he placed his son‡ on the throne and became a saint. He was in this state assailed by CAMITA, under the form of a serpent, and destroyed; but KIRANA VÉGA was restored to the gods, and CAMITA entered the sixth hell.

The soul of MARABHÚTI now travelled to the westward, into the *Maháhidés*|| *cshétra*, to *Subhangacara nagar*, where Rájá VAJRANÁBHI resided; but becoming convinced that the world was all deceit, he took post as a saint on the hill of *Sugach*, and was killed by CAMITA's arrow, who after many transmigrations in hell had assumed the form of a *bhilla*. VAJRANÁBHI be-

make nothing of, but a guardian angel. Time and circumstance will account for some little variations; but I can only conclude, that those representations and this narrative refer to the same persons and events. Mr. Salt calls the figure VISHNU.

\* Perhaps a compound of *Girgit*, a lizard, and *mar*, a snake. Persian words are also used in treating of the *carmas*.

† Major Wilford speaks of Guzo Busaty, the Japanese BUDDHA, as derived from *Gaja Vasishtha*, or he who resides in the body of an elephant: And *Gaja Vasishtha* is mentioned in As. Res. (vol. x, p. 96) as the last of the ten incarnations of BUDDHA. A Jain tract, too, (As. Res. vol. ix, p. 143) mentions that JINA in his last incarnation as GAUTAMA, appeared in the shape of a white elephant. We see the same tradition throughout, somewhat diversified.

‡ As SURÁBHIMAN, I conclude, the fifth form.

|| The country before noticed.

came the god *Laltang* ;\* and CAMITA, for his sins as a *bhilla*, now descended to the seventh hell.

Then the spirit of MARABHÚTI returned to *Mahábídés cshétra* into the person of VAJRABÁHU † *Rájá*, then to his son named SUVARNABÁHU (whose mother had fourteen dreams) : he conquered six *khands*, and became a *Chacrvarti rájá*.‡ During a conversation with one of the *Sádhús*, SUVARNABÁHU was apprised of his former state, and became a devotee. He read the twelve *angas* with DAMÓDARA *Achárya*, and paid his devotions at twenty *tirths*. He then took post in a cave in a hill,|| and again fell a sacrifice to CAMITA, who on leaving the seventh hell had become a *sinha* (lion). SUVARNABÁHU again took up his abode with the gods, and CAMITA dying as a *sinha*, went back to the fourth hell.

CAMITA, after taking many forms of brutes in hell, bore afterwards the same name as the orphan of a *brahman*. In this state he discovered that austerities were the only way to acquire celebrity. He then established the ceremony of the *panch-agni*, or five fires ; that is, exposure to four blazing fires on four sides, and the sun above. Now, too, the soul of MARABHÚTI left the gods, and in *Jambu dñípa* (at Benares) was born in the house of *Rájá Asuséna*, a *Suryavansi* :§ his mother was BÁMÁ-RÁNÍ. This was a pair renowned for their good qualities. BÁMÁ-RÁNÍ, awaking from a dream, found a snake entwined round her loins,¶ and after a ten months' preg-

\* SURANÁBHI succeeds VAJRANÁBHI in the list : perhaps the saint he personified bore that name.

† This corresponds with the eighth form, as CHACRAVARTI. The title appears, however, more applicable to the next.

‡ This is a very convenient mode of adopting any great man as one's own : it is easy to put a soul into him.

|| This seems to be the favourite situation of saints of yore, and probably their abode suggested the idea of perpetuating the same by sculptured excavations. Thus, when their size admits of it, they are represented generally in caves, or as under some sacred tree.

§ The *Téme Játa*, a Burman history of one of the incarnations of BUDDHA, says a *Bódhisatwa* was incarnate in the womb of CHANDRA DÉVÁ, queen of a *Rájá* of Benares. (Ward.)

¶ This reminds me of the curious Saxon female idol, described in the Universal History as found among seven others at Montmarillon in Poitou. She has two snakes entwined round her legs and loins, exactly in the same manner that PÁRSWANÁTHA is represented with DHARANIDHARA and PÁDMAVATÍ twisted about him. Of this Saxon idol nothing seems to be known, so they set her down as the moon ; and the name of *Chandra*, above, is very à propos for them. The twigs already mentioned as represented in the same way at Ellora, Bellingola, &c. are, I imagine,

nancy\* was delivered of a beautiful child, bearing upon it the mark of a snake. The interpreters of dreams and astrologers announced the birth of a *Chacrvarti* † *Tir'hancara*, who, from *párswa*, the side (round which the snake was folded), obtained the name of PÁRSWANÁT'HA. The rejoicings of gods and men were very great on this occasion, and he was recognized at once as a divine being.

At a very early age the mother wished to take her son to see the worship of the *Panch-ágni*, as performed by his former, though now unknown, enemy CAMITA. PÁRSWANÁT'HA reprobated the ceremony, saying it was unmeaning, but acceded to his mother's request. They mounted their elephant and crossed the Ganges, the worship being performed on the opposite side. On arriving at the spot, the *Brahman* redoubled his devotions, but he was heartless. He neither knew of, nor, when told, regarded two snakes that were perishing in the flames. It was by a miracle of *Bhagwán* (PÁRSWANÁT'HA) that they were saved. PÁRSWANÁT'HA upbraided him, and gave a different interpretation of the *Panch-ágni*. He said that there was no religion without mercy; and that as much difference existed between *dayá-dharma*, compassionate virtue, and *adaya-dharma*, uncompassionate virtue, as between mount Mérū and a grain of sand. *Bhagwán* then demanded the release of two snakes from a certain stick among the fuel; but the devotee did not allow that any

emblematical of the *Asóca* tree, stated to be peculiar to *Arhant*. GÓMAT RÁJÁ was worshipped as *Arhanta* or *Jinéswara*.

\* Much in the same manner was the birth of GAUTAMA occasioned, and in ten months also (As. Res. vol. x, p. 254); and Sácyā, according to the Islamabad inscription, required a gestation of ten months and ten days. Sácyā is there identified with BUDDHA *Avatára*, as being a form of him. The mother of SÁLIVÁHAN also became pregnant, by the great serpent's gliding over her (As. Res. vol. x, p. 40). Some make twelve years the period of pregnancy.

All accounts concur in the supernatural conception, by the side, of BUDDHA the son of STUDDHÓDENA, or GAUTAMA Sácyā; and, *ad libitum*, of all those whom it may be an object to identify with him.

+ This, applied to PÁRSWANÁT'HA, under his present form, appears to be figurative, as he did not aspire to dominion. VISHNU, however, was a *Chacrvarti*, and the title seems to relate to the combined dominion of priest and king, as with the ancient Persian monarchs, who held the same emblem, the *Chakra*. All these saints are made out to be *Rájás* or kings. The last, however, MAHÁVIRA, according to Mr. Colebrooke, is acknowledged to have been the offspring of an indigent *Brahman*, though the transfer to a prince's family has been considered necessary for effect; and BHADRA-BÁHU (before mentioned) predicted wisely, in the interpretation of the dream of the broken celestial tree (*calpa vríchsha*), "that saints would no longer be kings."

were concealed therein, saying, a prince was little acquainted with these matters : but PÁRSWANÁT'HA broke the stick, upon which the snakes escaped, and approached and worshipped him\*; they became DHARANÍDHARA, and PADMÁVATÍ. The multitude then applauded the *Jain* faith ; and CAMITA, ashamed, sneaked away.

JAGANNÁT'HA (*i.e.* PÁRSWANÁT'HA) then walked on foot, and crossing the Ganges, removed the accumulated sins of that river.† This had been refused to GANGÁ Déví ; but *Sahasra Múc'ha* (the one thousand mouths, an epithet of the Ganges) apprised INDRA, that Sri PÁRSWANÁT'HA, residing five crósa from Benares, who never spoke ill of another, who never coveted the wife or property of another, who never became the enemy of another, was fit to accomplish it : and the river was purified when the foot of PÁRSWANÁT'HA was placed in it.

The Rájá now learned, that at *Cusasthalapur*, a city in the west, NARAVARTAMÁNA had become a proselyte to the *Jain* faith, and vacated the throne in favour of BASÉNAJÍTA. This BASÉNAJÍTA had a beautiful daughter, named PRABHÁVATÍ, for whom he was anxious to obtain a suitable match. PÁRSWANÁT'HA proved so, and after due solemnities married her.‡

PÁRSWANÁT'HA, during a journey to *Banga-hát*, took occasion to relate to his wife the tale of NÉMI NAT'HA, who, having prepared for his wedding, anticipating the destruction of animal life that would in various ways ensue, became disgusted with the world and its usages, returned home without marrying, retired to the hill of *Giranár*,|| and became a devotee. PÁRSWANÁT'HA added, that he should follow the example. From this PRA-

\* SÁLIVÁHAN too, at five years of age, defeated his teachers in discussion, and used to play with snakes. (*Wilford*.)

† The *Jains*, I am informed, do not hold rivers sacred, nor have they *tirthas* (places of pilgrimage) upon them.

‡ Captain Mahoney, from Singhalese authority, says GAUTAMA, son of SÜDDHÓDANA, married Yasódra, and kept forty thousand concubines. The Islamabad inscription says, Sácyá married VASUTARÍ. These appear to be the same with *Vasudrá*, the wife of PÁRSWANÁT'HA in his first form. Dr. Buchanan informs us that the traditions of Godama (GAUTAMA) are so various in the Burma dominions, that none can be considered matter for historical conclusion : they are all, however, evidently a jumble from the same source. (*Ward, &c.*)

|| I am told that the hill of *Giranár*, at Junagadh in Katiawar, is still in great repute, and undergoing considerable improvement ; that there is, among other figures to be seen there, a gigantic one of PÁRSWANÁT'HA, though from what has been mentioned of CUNDA CUND Achárya's visit,

BHÁVATÍ did not dissent, and the *Déva* SUGANTACA now informed him that the period for his retirement had arrived, by which he would atone for the sins of mankind. Acclamations of *Jaya! Jaya!* then proceeded from the heavens. He knew, indeed, by intuition (*urddhica jnyána*), that this was really his period for retirement and devotion ; he therefore returned home, gave away his goods and lands, and at a fortunate moment left his house to the sound of music, and retired to the woods. There he was placed under an *ásoca* tree,\* parted with his ornaments and jewels, and spreading wide his locks (after the manner of *Yatis*) with his fingers, tore from his head five handfuls of hair ; then commenced his fast of three days, during which he never even drank water ; and he continued in this state seemingly unconscious and insensible. INDRA took his clothes.† It was at the first *pahar* of the morning on the tenth of *Pausha-badí* (dark-half) in the *Visac'hánacshatra*, that he departed from his home ; and three hundred artisans, who were householders, became devotees at the same time. Eighty-six days elapsed during his state of seeming insensibility ; and there appeared no hope of his living. Gods, men, and the brute creation were exceedingly afflicted ; they gathered round him, and by virtue thereof attained the knowledge of their former births.

PÁRSWANÁT'HA remained on the mountain of *Cáli*, in the devotional position. On the approach of an elephant it became conscious of its former existence. It recollects having been an ugly deformed son of a *prad'hán*, whom every body hated, and who therefore went to a *sádhu* on *Cáli* mountain, with the intention of sacrificing himself, but the *sádhu* told him he could never thus rid himself of mortality. He then became a devotee, and per-

I should conjecture it rather to be NEMÍ-NÁT'HA ; and in Mr. Colebrooke's list of *tírl'hancaráś*, NEMÍ is stated to have died at *Ujjinta*, which is supposed to be the same with *Giranár*.

This hill is equally sacred to *Hindus* as to *Jains* ; and I am informed, that, among the various temples there, one of *Mahadéva*'s bears the strongest marks of antiquity. Would both have thus remained had animosity reached the extent we are led to suppose ? Some particular cases of excesses in this respect may have occurred, but in the temples I have had an opportunity of visiting (and both kinds are generally found at the same place) no appearance of premature decay or dilapidation is perceptible, but time seems to have dealt with both with an even hand : one party may have occasionally appropriated the temple of a rival sect.

\* *Jonesia Asoca. Roxb.*

† The gods took and shared the clothes of BUDDHA also on his leaving *Gópa* for the wilderness.

formed the *Bhal Tapasya*, which is intended to promote *mucti*, or final absorption ; but he was thinking of being tall at the time instead of attending to his devotions, and became an elephant after death.\* On learning this, he bathed PÁRSWANÁT'HA with water from his trunk and worshipped him. PÁRSWANÁT'HA desired him to abstain from food ; he did so, and by death at length found a place among the gods. The prince of the country built a temple, and made a *Cunda*, or well, on this mountain, and placed a figure of PÁRSWANÁT'HA therein, and also the figures of six elephants fronting the image, in commemoration of this event ; and hence *Cáli-cunda-tírtha* became noted.

Another instance is related of the effects of error in worship and thought, in a diseased *Brahman* of *Nagara súgrama*, who came to PÁRSWANÁT'HA to resign his life, which PÁRSWANÁT'HA by a *mantra* effected ; but the *Brahman* became a cock. This he ascertained by means of a *sádhu*, and immediately abstaining from food, died, and became the *Iswara Rájá* of *Iswarapúri*. When PÁRSWANÁT'HA by degrees reached this place, knowledge of this transformation was gained by the *Rájá*, who immediately from gratitude erected a temple to *Bhagwán* (PÁRSWANÁT'HA) of black stone, containing his image nine cubits high, and six temples with the figure of a cock.† Hence *Cucute'svara tírtha* became established.

Now CAMITA, who had by the force of *Tapasya* become the god *Mégha cumára*,‡ observed PÁRSWANÁT'HA in the devotional posture, and recollecting his old enmity transformed himself into a *racsha*, magnifying his form excessively after their manner ; then, as SUSÁRDUL, attacked him in various manners : but PÁRSWANÁT'HA stood firm. CAMITA then cast on him light-

\* We can only wonder how such tales gained belief and currency. They shew, at least, what ideas the *Jains* themselves entertain of transmigration, of its nature and causes, and may enable us to guess at the motives of the various representations we see of the brute creation in concert with, or attendant on, their saints. I do not doubt that the elephants, as at *Asu* and elsewhere, have reference to tales connected with the *Gaja* incarnation. Of the veneration in which elephants and their relics are held we have frequent instances.

† I am told that it is a common custom with *Jains* to make a tinkling with a bell, or other noise, while eating, lest the crowing of a cock be heard, in which case they would reject their food. Whether the custom is connected with this tale I know not. The barking of a dog, too, is equally disliked.

‡ Cloud's son.

ning and rain. This continued till the water reached the chin of PÁRSWANÁT'HA, and the abode of DHARANÍDHARA itself (*Patála*) began to shake. DHARANÍDHARA conjectured by *urddha-jnyána* (intuition) that PÁRSWANÁT'HA was in danger from MÉGHA CUMÁRA, whereupon he and PADMÁVATÍ came to the earth and overshadowed the head of PÁRSWANÁT'HA, and PADMÁVATÍ raised up his feet till the flood reached only to his waist. MÉGHA CUMÁRA then saw the inutility of further enmity, and prostrated himself before PÁRSWANÁT'HA, to the acclamations of *jaya!* or victory; and for three days afterwards the serpent (DHARANÍDHARA) continued at *Seva nagarí*, to overshadow the head of PÁRSWANÁT'HA as with a *ch'hatra* or umbrella; and hence the place obtained the name of *Ahi-ch'hatra-nagarí*.\*

Thus PÁRSWANÁT'HA, who bore persecutions and misery, completely fulfilled the eight *carmas*, and after a lengthened fasting and meditation, and eighty-three days continuance in a devout posture, became *ananta-srótam* (knowing the history of all life) while standing under the tree called *dháwarí*, in the first *pahar* of morn. He sojourned many years on the mountain of *Sikhar*, and thence was transferred to heaven. He left eight disciples: 16,000 men and women became devotees through PÁRSWANÁT'HA; 163,000 men and 327,000 women became Sráwacs; † 850 became *Púrvadhári*, or readers of the *Púrvas*; and 1,400 men became *Buddhi-dhyána*, or possessing internal light; 1,000 became *Céwala jnyáni*; 700 *Parés-jnyáni*, and 1,200 *Anuttara gatí*, (degrees of spirituality or intellect taught in the *carmas*); 600 became orators, 600 geographers, and 1,100 attained the power of magnifying or diminishing their form.

PÁRSWANÁT'HA resided with his family thirty years. Eighty-three days was he quite absorbed, and during sixty-three years, nine months and seven days he possessed the *Céwala-jnyána*, one whole month of which he abstained from food. Thus he lived altogether one hundred years, and in *srávana sudi ashtami* (eighth lunar day of *sráwan*, bright half) with *Visákha Nacshatri* and

\* This describes pretty exactly the form of the snake as we see it represented over the head of PÁRSWANÁT'HA. The symbol is, however, of much earlier date, and I believe applicable to VISHNU, which implies "o'er-shadowing." He lay sideways on it in the waters.

† All this favours the idea of the institution of a modern sect diverging from a closer affinity to Hinduism, through the medium of enthusiastic ascetics. We here see them gaining numerous proselytes, and discountenancing the mummery of the *panch-ágni*, &c.

*Chandrama sanyóga,\** after the second *pahar* of night, upon *Samet Sikharat* beneath a *chironji* tree,† he obtained *mucti* (*mócscha*) or final absorption.||

### Of the CARMAS.

The *Carmas*, as detailed to me, appear to define the powers and dispositions of the mind and senses in all situations, and the duration of punishment or reward, according to the employment of them, or the subjection in which they may have been held. In treating of them, the virtue of apathy or stoical indifference is strongly insisted on: the names, too, of different parts of the body are included.

The *Digambaras* divide the eight *carmas* into one hundred and forty-eight *pracritis* or natures, and the *Swétámbaras* into one hundred and fifty-eight.

The first *carma* is called *Jynána varní*, and is divided into five natures,§ including the power of concealing wisdom, by which, though dark without, unlimited light and knowledge are attained within; as closing the eye-lids conceal yet strengthen the powers of sight. The non-attainment of this faculty is visited by a residence on earth of thirty *crór* of *ságáropamas*.

There are three hundred and sixty-six different modes in which the soul, desirous of the fulfilment of religion, may be obstructed by the body. The degrees of intellect are described as consisting in the knowledge of what passes five *cos* round, or five hundred, or in the three (*lócas*) worlds. The knowledge, too, of the hearts of others is necessary to *tírt'hancaras* from their birth. In the fourteen *lócas* is comprised the attribute of knowing internally the past and the future.

The second *carma*, called *Darsana varní*, has nine principal natures on the

\* Conjunction of the moon with the sixteenth asterism.

+ Mr. Colebrooke's note, As. Res. v. ix, p. 310, alludes to this place. He says, " *Samet-sikhara*, .. called in Major Rennell's map *Parsonat'h*, is situated among the hills between *Bihar* and .. *Bengal*. Its holiness is great in the estimation of the *Jains*, and it is said to be visited by .. pilgrims from the remotest provinces of India."

‡ *Chironja Sapida*. Roxb.

|| As the last form coincides with the short notice of *PÁRSWANÁTHA* given by Mr. Colebrooke (As. Res. vol. ix, p. 309.) I conclude some dependence may be placed on its correctness.

§ These have also each a separate name, and are again subdivided, so that it would be tedious to enumerate them.

benefit of abstraction, the non-possession of which prohibits the attainment of *mucti*, or final beatitude. It relates also to sleep, awaking of one's own accord, being awake, sleep-walking, &c. Whoever sleeps to the degree of *Baladéva* will be banished to the seventh hell. It also treats of the impediments to a knowledge of the past and the future.

The third is the *Bédaní carma*: it has two natures. Whoever makes no distinction between pleasure and pain, shews his perfect wisdom, and he who is neither happy under prosperity, nor unhappy in misfortune, possesses the *Bédaní carma*. He, who distinguishes between them, will have thirty *crór* of *ságarópanas* of births in this world. It treats of receiving and giving comfort, and of receiving pain by giving it to others.

The fourth *carma* is *Móhaní*, which bewilders the mind, and is not controlled by INDRA, DHARANÍDHARA, or CHACRAVARTÍ. It acts like intoxication. It treats of the four migrations in one person, from a god to a man, to a brute, and to hell: also of truth and falsehood, of full belief in gods, priests, and the true faith; of anger, which sears the soul of the enraged as well as that of the object, like flaws on a rock not to be effaced; of pride, which is like a pillar that supports nought; of enmity, injurious to both parties, like the chafing of a knotty pillow; of avarice, which disfigures the heart with an indelible stain; of enjoyment; of contentment; of pity and humanity; of those who in dying think of a woman, and become women in the next birth; and of women who become men in the same way.

The fifth *carma* is called *ógha*. It treats of souls passing into wood unchanged, through the four states, and of births in hell.

The sixth *carma*, called *crama*, comprises ninety-three *pracritis*. It treats more of the four estates: then of the different degrees of faculty or intelligence in the existence of earths, plants, shells, &c. which come to nought; of the lowest class of animals, such as vermin, worms, &c.; then of bees, flies, &c., which have a little intelligence; of animals and man which have intellect; of the names\* of different parts of the body, and of various births; of beauty, deformity, good or evil in disposition, &c.

The seventh is *Gótra carma*: whoever overcomes this, will obtain *mucti*, and mould imperfect existence as a potter his earthen pots.†

\* Thus the account rather presents a list or vocabulary than information.

† This *carma* contains more on the subject of transmigration, but unintelligible to me.

The eighth is *Antara carma*. It treats of avarice, wealth, possessions, pleasure, and poverty.\*

Twelve *angas* containing various parts of knowledge and science, are also mentioned in the *Calpa sūtra*, as a part of the Jain scripture, also fourteen *púrvas*. However, I suppose they are vanishing, in practical utility at least, as BHADRA BÁHU thought fit to interpret the dream of the setting sun, as signifying that in the fifth *ara* priests shall not know the eleven *angas* (one having been already lost) nor the fourteen *púrvas*.

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\* The eight *Carmas* of the *Jainas* will be explained in an essay on the opinions of the *Jainas*, *Bauddhas*, and other sectaries, which will shortly be laid before the Society. As the two accounts are derived from quite different sources of information, it has not been thought proper to alter or modify any thing here said on the subject. H.T.C.